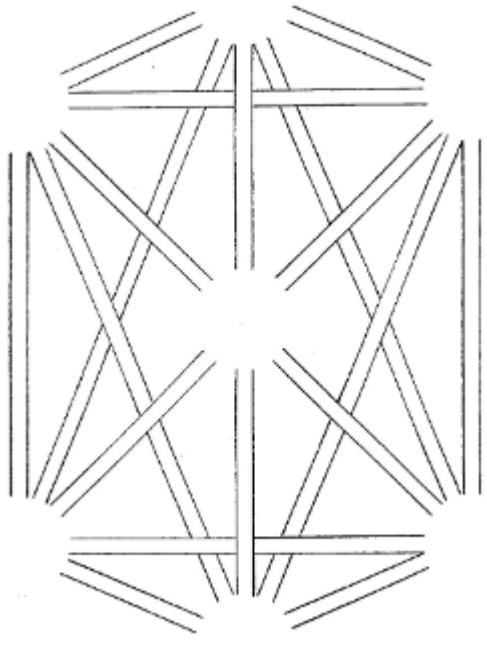
The Quest For Lapis Philosophicus
The Oxfordian Debate In Context



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The debate, between a small group of individuals, began in 2021 and was initially face-to-face in Oxford but continued later on by the medium of e-mail for those not residing in the English county of Oxfordshire. All but one of the individuals had undertaken the Grade Ritual of Internal Adept as first outlined in *Naos: A Practical Guide to Modern Magick* [1] and as so well-described in personal detail in *Diary of An Internal Adept.* [2][3]

The initial conclusion, by a majority, with one dissenter and one abstainer, was that the ONA/O9A was no longer a necessary or practical means to the goal of Lapis Philosophicus, and that in a personal or in a partnership quest for that goal the following aspects of the O9A were unnecessary, not relevant, distractive, or detrimental:

(i) a public impersonal presence, whether or not anonymous, and whether or not by modern means such as the Internet;
(ii) Satanism, however defined or presenced, and whether or not used as a personal learning experience or in an antinomian way;
(iii) the games, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;
(iv) Occult rituals and ceremonies in general, and all types of sorcery;
(v) Insight Roles;
(vi) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;
(vii) the complexity of Anton Long's labyrinthine esoteric philosophy;
(viii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult;
(ix) the axiom of the authority of individual judgment.

Another conclusion was that a new way, a new praxis, was required which returned to the fundamentals of Hermetic philosophy as outlined in the tractates of the ancient Corpus Hermeticum. Hence a new way was developed by The Seven Oxonians - Tau Sigma Omicron - a hermetic way as described in the text *A New Beginning: The Hebdomian Way* [4] and placed into hermetic context in *Julius Evola, The Seven Fold Way, And Hermeticism* published March 2022. [5]

Following the debate, the dissenter, the abstainer and a few others began their research which around 2022 led them, using *Naos* as the primary source, to make a distinction between what they termed ONA 1.0 and a post-1992 ONA 2.0 (often described by its followers by the acronym O9A) with ONA 2.0 based, among other things, on (i) the Anton Long sanctified axiom

known as 'the authority of individual judgment', (ii) utilising the then newly developed public 'world wide web', websites, internet forums, message boards, and 'personal computers' to disseminate O9A tracts and to encourage individuals to found their own independent 'nexions'. Their texts about ONA 1.0 and ONA 2.0 include *Longusian Occultism - The Question Of Primary Sources* and *Primary Sources And An Esoteric Philosophy*.

Regarding this distinction, Tau-Sigma-Omicron wrote that

> "it is futile to do what a few stalwart old-timers have recently attempted to do - which is to publicly defend what they term ONA 1.0 against the later post-2012 ONA/O9A 2.0" [6]

The 2024 text *Lapis Philosophicus And The Millennial Perspective,* an extract from which is provided in Appendix III, reveals the difference between The Hebdomian Way and the ONA/O9A, since The Hebdomian Way consists of just seven practical and personal asks: there is no ceremonial sorcery and no need to form and recruit 'members' for a group/nexion; no 'satanism', no 'insight roles' and no mythoi about 'dark gods' and how to evoke/invoke them. And so on, etcetera.

The seven practical tasks are described in Appendix IV, some of which tasks are similar to several of the practical tasks described in *Naos*, and retained (some slightly altered) because those who conceived The Hebdomian Way and had undertaken those *Naos* tasks during their own quest for Lapis Philosophicus discovered that the wordless pathei-mathos that resulted was essentially hermetic as described in Lawh al-Zumurrud, otherwise known as *Tabula Smaragdina Hermetis* and *The Emerald Tablet*. [7]

Hence their conclusion that the nine aspects of the O9A enumerated at the beginning of this essay were unnecessary, not relevant, distractive, or detrimental to a quest (ἄνοδος) for Lapis Philosophicus.

Omega Beta Gamma
July 2025 CE

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[1] A facsimile of the 1989 Naos collection of typescripts is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

[2] The rite is given in Appendix I.

[3] https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

[4] *A New Beginning: The Hebdomian Way*, included in *Abandoning The Order Of Nine Angles*, which compilation was published in March 2023. https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf

[5] *Julius Evola, The Seven Fold Way, And Hermeticism*. Included in *Abandoning The Order Of Nine Angles*, op.cit.

[6] The 2025 text *O9A: Dead And Irrelevant* is provided in Appendix II.

[7] A translation, with an extensive commentary, both by Myatt, is available in the compilation *Hermetica And Alchemy*, pp.15-17, https://archive.org/download/hermetica-alchemy-davidmyatt/hermetica-alchemy-davidmyatt.pdf

The translation, including the numbered commentary, is:

> Veritas is veritas [1]
> For the higher is as the lower
> With the lower as the higher.

The signs [2] were from The One
As all beings are from The One
Through one design:
The father, the Sun,
The mother, the Moon,
The Pnuema, [3] the womb
The Earth, the nourishment.
Telismata: [4] of the father
Guardian of balanced signs.
Pyros, [5] the Earth
Separating the harsh from the gentle.
With the gentle, [6] noble,
Ascending from Earth to Empyrean [7]
Descending from Empyrean to Earth
Influencing the higher, the lower,
The gentle, the harsh:
The illumination of the illuminated.
Thus, it is for this the Magnum Opus [8] came-into-being
For I am Hermes Trismegistus of The Wisdom.

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Notes By DWM

1. *Veritas*. I have used the Latin veritas rather than the English word 'truth'. As noted in my commentary on v.14 of chapter One of the Gospel of John,

> I have chosen the Latin veritas in order to avoid the disputations - philosophical and otherwise - and the assumptions that the English word 'truth' so often now imputes and engenders, with the reader (or the listener) thus having to reflect on what veritas might, in this context, signify. In addition, ἀληθείας here suggests not some abstract, impersonal, 'truth' but rather truthfulness, sincerity, integrity: the type of person that Jesus of Nazareth is. In respect of 'veritas' suggesting such truthfulness and sincerity, qv. the entry for veritas in Lexicon Totius Latinitatis, volume 4b.
>
> https://davidmyatt.files.wordpress.com/2023/08/myatt-gospel-john-1-5.pdf

2. *Signs*. cf. σημεῖᾰ in relation to God, qv. The Gospel of John, and the Signs of Allah as mentioned in the Quran. It is notable that the Gospel of John has σημεῖον and not δῦνάμεις as in Matthew, Mark, and Luke, For example, in John 3:2, οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ’ αὐτοῦ, "for no one is able to do the signs you do unless Theos is with them."

Since Tabula Smaragdina Hermetis was a translation of an Arabic text, σημεῖᾰ here instead of δῦνάμεις or miraculum seems apposite.

3. *The Pneuma*. The Wind as archetype, as a hermetic principle, cf. tractate III of the Corpus Hermeticum:

> ἀδιορίστων δὲ ὄντων ἁπάντων καὶ ἀκατασκευάστων, ἀποδιωρίσθη τὰ ἐλαφρὰ εἰς ὕψος καὶ τὰ βαρέα ἐθεμελιώθη ἐφ' ὑγρᾶι ἄμμωι, πυρὶ τῶν ὅλων διορισθέντων καὶ ἀνακρεμασθέντων πνεύματι ὀχεῖσθαι· καὶ ὤφθη ὁ οὐρανὸς ἐν κύκλοις ἑπτά, καὶ θεοὶ [ταῖς] ἐν ἄστρων ἰδέαις ὀπτανόμενοι, σὺν τοῖς αὐτῶν σημείοις ἅπασι, καὶ διηρθρώθη ... σὺν τοῖς ἐν αὐτῆι θεοῖς, καὶ περιειλίγη τὸ περικύκλιον ἀέρι, κυκλίωι δρομήματι πνεύματι θείωι ὀχούμενον.
>
> With all beings unformed and not yet presenced,
> What was lightsome was separated out, upward
> And what was burdensome set in fluidic ground
> With all defined through Fire, then elevated - and conveyed - by Pneuma.
> Thus the heavens became perceivable in seven spheres,

Deities represented in the arrangements of the stars,
With the outer revolving in the æther, and circulating by the Pnuema of theos.

https://davidmyatt.files.wordpress.com/2023/08/eight-tractates-v2-print.pdf

4. *Telismata*, rather than the later English word 'talisman'. As I wrote in *Telesmata In The Picatrix*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/01/telesmata.pdf

> "Telesmata is from Greek τέλεσμα via the post-classic Latin telesma and is possibly the origin of the English word talisman, dating as that English word does from 1638.
>
> τέλεσμα in Ancient Greek meant a payment, or an offering to offset a debt or for services rendered. According to my fallible understanding, in Hellenistic times it acquired the sense of an object intended as an offering to the gods, and to lesser divinities such as daemons, as a mark of respect or in order to seek their favour or ward off their wroth. Thus if a person had toiled to make the offering, the telesma, or had at the very least exchanged goods or money for it, it was believed that such labour or such an exchange revealed that one had earned their protection or their help. The more valuable the object, the more help or protection they might expect.
>
> This belief in such offerings and their efficacy was an integral part of not only the diverse Greco-Roman paganus weltanschauungen but also of many other paganus weltanschauungen around the world, past and present, founded as such weltanschauungen are on the understanding, on the ancestral wisdom, or on the intuition that we mortals are part of a living cosmos with the gods (the divinities) and Nature considered as living beings (or as archetypes, manifestations of cosmic forces) who and which can affect us and who have affected us – as individuals, and as communities – in terms of good fortune and misfortune."

5. *Pyros*. Fire as archetype, cf. Heraclitus as recounted by Diogenes Laërtius:

> ἐκ πυρὸς τὰ πάντα συνεστάναιβεἰς τοῦτο ἀναλύεσθαιβπάντα δὲ γίνεσθαι καθ᾽ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη
>
> The foundation/base/essence of all beings ['things'] is pyros to which they return, with all [of them] by genesis appropriately apportioned [separated into portions] to be bound together again by enantiodromia, and all filled/suffused/vivified with/by ψυχή and Dæmons.

6. *Gentle*, πρᾶος, a mild, balanced, temperament as in my translation of 5:1–10 of The Gospel Of Matthew, μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν, "Fortunate, the gentle, for they shall acquire the Earth", qv. https://davidmyatt.files.wordpress.com/2023/08/the-beatitudes-v1.pdf

7. *Empyrean*. Not 'heaven', but οὐρανός - Empyrean - the abode of the Greco-Roman gods, and also suitable for the abode of those mortals gifted by the Egyptian gods with an after-life. As I noted in my translation of 1:3 of The Gospel Of John:

> οὐρανός here is always translated as 'heaven' although the term 'heaven' - used in the context of the Gospels - now has rather different connotations than the Greek οὐρανός, with the word 'heaven' now often implying something explained by almost two thousand years of exegesis and as depicted, for example, in medieval and Renaissance Christian art. However, those hearing or reading this particular Greek gospel for the first time in the formative years of Christianity would most probably have assumed the usual Greek usage of "the heavens" in the sense of the "the star-filled firmament above" or in the sense of "the sky" or as the abode of theos and/or of the gods, ἐν οὐρανῷ θεοί [...]
>
> It therefore seems apposite to suggest a more neutral word than 'heaven' as a translation of οὐρανός and one which might not only be understood in various 'classical' ways by an audience of Greek speakers (such as the ways described above)

but also be open to a new, and Christian, interpretation consistent with the milieu that existed when the Gospel of John was written and first heard. That is, before the exegesis of later centuries and long before post-Roman Christian iconography. Hence my suggestion of the post-classical Latin term Empyrean, which can bear the interpretation of the abode of theos and/or of the gods, of "the sky", of the "the star-filled firmament above"; and a Christian one suggested by Genesis 2.8 - παράδεισον ἐν Εδεμ (the Paradise of Eden) - and also by shamayim.

https://davidmyatt.files.wordpress.com/2023/08/myatt-gospel-john-1-5.pdf

Given that Tabula Smaragdina Hermetis was a translation of an Arabic text the sense of "Ascending from Earth to Empyrean" is also apposite because it does not directly refer to the Christian heaven.

An alternative translation would be Celestial, as in my translation of a passage from Book I, Chapter One, of Ficini's *De Vita Coelitus Comparanda*:

Novem studiosorum duces.

Quicunque iter illud asperum arduumque et longum ingrediuntur, quod quidem vix tandem ad excelsum novem Musarum templum assiduo labore perducit, novem omnino itineris huius ducibus indigere videntur.

Quorum primi quidem tres in coelo, tres sequentes in animo, postremi tres in terra nos ducunt.

Nine guides for the studious.

Those proceeding along that perilous, arduous, tedious, journey will, following difficulties, finally be brought to the Temple of the Nine Muses for that journey requires nine guides to enable it to be reached: the first three toward the Celestial; the next three toward the Anima, 4 and the last three to guide us [back] to The Earth.

https://davidmyatt.files.wordpress.com/2024/01/dwm-notes-on-ficini.pdf

8. *Magnum Opus*. The work of hermeticism, as for example explained in the Corpus Hermeticum, and the aim of alchemy which is Lapis Philosophicus. In the Poemandres tractate of the Corpus Hermeticism this is described as the journey, the ἄνοδος, through the seven spheres:

καὶ οὕτως ὁρμᾶι λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῆι πρώτηι ζώνηι δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῆι δευτέραι τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῆι τρίτηι τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῆι τετάρτηι τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῆι πέμπτηι τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῆι ἕκτηι τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῆι ἑβδόμηι ζώνηι τὸ ἐνεδρεῦον ψεῦδος.

Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait.

https://davidmyatt.files.wordpress.com/2023/08/eight-tractates-v2-print.pdf

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Editorial Note: We have corrected a typo in the numbering - the footnote for 'Magnum Opus' should be 8 not the 7 in the printed text.

Appendix I

The ONA Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

Appendix II

Lapis Philosophicus And The Millennial Perspective
(Extract)

There arrives a moment in the lives of some individuals who from personal practical experience, or from a hermetic quest (ἄνοδος) for Lapis Philosophicus {1} such as the modern Hebdomian Way, {2} know if only intuitively the flaws that are part of our human nature and which flaws are evident in the impersonal wars, the armed conflicts, which have bedevilled us for millennia and resulted in so many deaths, so much destruction and so much human suffering. This is the moment of a personal choice: to be or to remain aloof or to actively try in some way to act.

A moment well-described over a century ago by the novelist Charles Dickens:

Chapter 1

The Period

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

Many individuals, in many lands, over many millennia have lived their own answer of seeking to 'hold the line' as Myatt explain in two essays based on this own personal experience. {3} In a hermetic quest, the choice is well-described in an ancient text, tractate XIII, that formed part of the Corpus Hermeticum involving as it does in a 'separation from the world',

> 1. 1 Ἐν τοῖς Γενικοῖς, ὦ πάτερ, αἰνιγματωδῶς καὶ οὐ τηλαυγῶς ἔφρασας περὶ θειότητος διαλεγόμενος· οὐκ ἀπεκάλυψας, φάμενος μηδένα δύνασθαι σωθῆναι πρὸ τῆς

παλιγγενεσίας· ἐμοῦ τε σοῦ ἱκέτου γενομένου, ἐπὶ τῆς τοῦ ὄρους καταβάσεως, μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλῃς κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι. τοιμος ἐγενόμην καὶ ἀπηνδρείωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης· σὺ δέ μου καὶ τὰ ὑστερήματα ἀναπλήρωσον οἷς ἔφης μοι παλιγγενεσίας <γένεσιν> παραδοῦναι προθέ μενος ἐκ φωνῆς ἢ κρυβήν· ἀγνοῶ, ὦ Τρισμέγιστε, ἐξ οἵας μήτρας ἄνθρωπος ἐγεννήθη, σπορᾶς δὲ ποίας.

2. Ὦ τέκνον, σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν.

1. When, father, you in the Exoterica conversed about divinity your language was enigmatic andobscure. There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.

Thus I prepared myself, distancing my ethos from the treachery in the world. Therefore - by explaining it either aloud or in secret - rectify my insufficiencies since you said you would impart Palingenesis to me. Trismegistus, I am unknowing of what source a mortal is begotten and from what sown.

2. My son, noetic sapientia is in silence, with the sowing the genuinely noble. {4}

The Hermetic Quest

In the Ποιμάνδρης (Poemandres) tractate of the Corpus Hermeticum, written between c.100 and c.230 ev, the personal quest is described as a journey through seven spheres during which the initiate 'offers up' - transcends - certain personal traits:

> καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῇ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.
>
> "Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." {5}

In the Hebdomian Way, these qualities are enumerated in terms of the seven stages, or degrees, of initiation:

° 1. That vigour - enthusiasm - which grows and which fades.
° 2. Those dishonourable machinations.
° 3. That eagerness which deceives.
° 4. The arrogance of authority over others.
° 5. Profane insolence and reckless haste.
° 6. The bad inclinations occasioned by a comfortable life-style.
° 7. The lies that lie in wait. {2}

Thus, the modern quest involves seven practical tasks which experience has shown to be effective in transcending those seven personal traits. It can also reveal a millennial perspective; the knowledge of metamorphosis which is the axiom that all supra-personal ideated constructs manufactured or described by humans are supra-personal and causal in nature, and therefore are not only subject to change, to metamorphosis over causal time, but

have a limited life-span, just as the living organisms of Nature, presenced on Earth, have a limited span of life.

Such supra-personal human manufactured constructs include States, nations, cultures, and Empires; and also ideas, ideals, legends, myths, and ideologies, and even religions, all of which, over periods of causal time, are subject to revisions, meliorations, varying interpretations, schisms, reformations and counter-reformations. Philosophically, this esoteric knowledge is, as Aristotle explained, of ἀρχὴ and change apprehend by us as physis, φύσις:

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is. {6}

The hermetic quest is therefore to attain an internal balance, between our mortal being and Being itself, since as described in the Renaissance text *Tabula Smaragdina Hermetis*,

> quod inferiora superioribus et superiora inferioribus respondent. {7}
>
> For the higher is as the lower with the lower as the higher.

Being was described in several ways in the Corpus Hermeticum, including as both male-and-female (ἀρρενόθηλυς) in the Poemandres tractate, as the Monas (μονάς) and The Theos (ὁ θεός) in tractate tractate IV, and in tractate XI as the genesis:

> ἵνα πάντα γίνηται τὰ γινόμενα ἢ τὰ ἅπαξ γεγονότα ἢ τὰ μέλλοντα γίνεσθαι. ἔστι δὲ τοῦτο, ὦ φίλτατε, ζωή· τοῦτο δέ ἐστι τὸ καλόν, τοῦτο δέ ἐστι τὸ ἀγαθόν, τοῦτό ἐστιν ὁ θεός.
>
> of everything brought-into-being; what is coming- into-being, what has come-into-being, and what will come-into-being. This, my friend, is Life; this is the beautiful, this is the noble; this is the theos. {8}

Thus many of the texts of the Corpus Hermeticum, which arguably formed the basis for hermeticism ancient and modern, had a more nuanced view of Being than the monolithic one presented by modern translations such as those by Mead, Copenhaver et al, where Being, the genesis of beings, is simply described as God, or as 'the father' familiar from the Christian religion.

The Monas And The Millennial Perspective

The beginning of tractate IV is interesting:

> Ἐπειδὴ τὸν πάντα κόσμον ἐποίησεν ὁ δημιουργός, οὐ χερσὶν ἀλλὰ λόγωι, ὥστε οὕτως ὑπολάμβανε ὡς τοῦ παρόντος καὶ ἀεὶ ὄντος καὶ πάντα ποιήσαντος καὶ ἑνὸς μόνου, τῆι δὲ αὐτοῦ θελήσει δημιουργήσαντος τὰ ὄντα
>
> Because the artisan crafted the complete cosmic order not by hand but through Logos
> You should understand that Being as presential, as eternal, as having crafted all being,
> As One only, who by thelesis formed all that is. {9}

As is the following in v.11 which arguably hints at a millennial perspective

> πᾶν δὲ τὸ γεννώμενον ἀτελὲς καὶ διαιρετόν, καὶ αὐξητὸν καὶ μειωτόν, τῶι δὲ τελείωι

οὐδὲν τούτων γίνεται. καὶ τὸ μὲν αὐξητὸν αὐξάνεται ἀπὸ τῆς μονάδος, ἀλίσκεται δὲ ὑπὸ τῆς αὐτοῦ ἀσθενείας, μηκέτι δυνάμενον τὴν μονάδα χωρῆσαι

Everything that is begotten is unfinished, partible,
Liable to decline, resurgence
Which do not befall what is complete
For what is resurgent is resurgence from Monas
But what is brought low is so by its own malady
Because unable to hold Monas.

Conclusion

Modern hermeticism, as manifest for example in the Hebdomian Way, provides an individual alternative to the conflicts, internal and external, of our societies. A chance to perceive and understand our world without ideas, ideals, legends, myths, ideologies, and religion. An evolution beyond causal constructs such as States, nations, 'patriotic' cultures, hegemonies, and that supra-personal inclusion-exclusion which was and still is the genesis of so much turmoil, destruction, and deaths.

Selann Ibotæ, et allæ
October 2024

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{1} As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone". For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἢ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{2} https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdomian-way.pdf

{3} (i) https://davidmyatt.wordpress.com/wp-content/uploads/2024/03/holding-the-line.pdf (ii) https://davidmyatt.wordpress.com/wp-content/uploads/2024/04/dm-sequel-holding-the-line.pdf

{4} The translation is by Myatt who explains his use of terms such as 'noetic sapientia' and 'Palingenesis' in his extensive commentary: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{5} https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{6} Metaphysics, Book 5, 1015α, Translated by Myatt. https://davidmyatt.wordpress.com/aristotle-metaphysics-1015α/

{7} The Latin text is from *Secretum Secretorum Cum Glossis Et Notulis: Tractatus Brevis Et Utilis Ad Declarandum Quedam Obscure Dicta Fratris Rogeri*, published in 1920.

{8} Which translation by Myatt - https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf - brings to mind the Greek term καλὸς κἀγαθός of which he wrote in his monograph *Classical Paganism And The Christian Ethos*,

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing." https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/belief-and-reason-v7b.pdf

{9) As Myatt controversially notes in his commentary:

artisan. δημιουργόν. See Poemandres 9. The theme of an artisan-creator, and their artisements, is common to the third tractate (Ιερός Λόγος) as well. That the tractate begins by using the term artisan, rather than theos, is perhaps significant.

that Being. The conventional and grammatical interpretation is "you should understand him as..." although how such a human-type gender could be adduced from or manifest by how the 'body' of the artisan-creator is described in subsequent verses is an interesting and relevant metaphysical question. Can, or should, a 'body' that cannot be touched, that cannot be seen, that cannot be measured, that is not separable - οὐδὲ διαστατόν - and thus which is not conventionally 'human', be described as male? It is to suggest such metaphysical questions (and the limitations of ordinary language in describing and answering such metaphysical questions) that I have here departed from convention and used 'that Being' instead of 'him'. The term 'Being' also has the advantage that it avoids the gender bias implicit in translating θεὸς as 'god' given that 'god/God' implies a male entity [...]

presential. πάρειμι. Presential - from the classical Latin praesentia - means "having or implying actual presence", as manifesting (as being presenced) in a locality or with an individual, and is thus more apposite here than the rather bland word 'present'. Cf. the use of 'presenced' in Ιερός Λόγος 2, et sequentia.

One only. ἑνὸς μόνου. A formulaic mystic phrase, implying uniqueness. Cf. ordinary usage in Plato, Crito 47, ἢ ἑνὸς μόνου ἐκείνου [...] ἑνὸς μόνου.

> *thelesis*. θέλησις. Given what follows - τοῦτο γάρ ἐστι τὸ σῶμα ἐκείνου, οὐχ ἁπτόν, οὐδὲ ὁρατόν, οὐδὲ μετρητόν, οὐδὲ διαστατόν - a transliteration to suggest something other than a human type 'will' or 'desire'; such as 'disposition'. That is, Being (whatsoever of whomsoever Being is, in terms of gender and otherwise) is predisposed to craft - to presence - being as beings: as immortals (deities), as mortals (humans) and otherwise, qv. Ιερός Λόγος, Poemandres 8 ff, and Poemandres 31: οὗ ἡ βουλὴ τελεῖται ἀπὸ τῶν ἰδίων δυνάμεων (whose purpose is accomplished by his own arts).

Editorial Note: In regard to θέλησις, unlike other sources LSJ (Liddell, Scott, Jones: Ancient Greek Lexicon) provides three obscure, non-Christian, non-Hebraic sources for the word:

> ° Stoicorum Veterum Fragmenta, Ed. H. von Arnim, Leipzig 1903
>
> ° Phlegon Trallianus Paradoxographus, ii A.D. Ed. O. Keller, Rerum naturalium scrip<*>ores Graeci minores, vol. i, Leipzig (T.) 1877
>
> ° Epistula, v Pythagorae et Pythagoreorum Epistulae.

Hence, further research is required regarding the non-Christian use of the term.

Appendix III

O9A: Dead And Irrelevant

In our 45-page text *Abandoning The Order Of Nine Angles*, published in 2023, [1] we: (a) outlined our reasons why we considered the Order of Nine Angles (O9A/ONA) was in esoteric terms, as a quest for Lapis Philosophicus dead, and (b) in chapter IV - *The Sevenfold Seeking And Noesis Of The Hebdomian Way* - described our new Hebdomian Way which returned to the fundamentals of Hermetic philosophy as described in the tractates of the ancient Corpus Hermeticum, with chapter V of our text - *Julius Evola, The Seven Fold Way, And The Corpus Hermeticism* - detailing the fundamentals of the Hermetic philosophy described in that Corpus. In the individualistic, private, Hebdomian quest for Lapis Philosophicus we considered the original 1970s Star Game [2] a useful praxis.

It is our view that the Hebdomian Way makes the ONA/O9A, past and present, irrelevant; a fact summarised in *O9A: Termination*. [3] Thus it is futile to do what a few stalwart old-timers have recently attempted to do - which is to publicly defend what they term ONA 1.0 against the later post-2012 ONA/O9A 2.0 which they assert incorporated, via the Anton Long sanctified axiom of 'the authority of individual judgment', the misinterpretations of self-declared O9A adherents (and possible agent provocateurs) who had no practical experience of the arduous ONA Seven Fold Way as described in the 1989 compilation *Naos: A Practical Guide To Modern Magick*. [4]

The Seven Oxonians
July 2025

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[1] https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf

[2] https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf

[3] https://archive.org/download/o9a-the-termination/o9a-the-termination.pdf

[4] https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf (facsimile of 1989 MSS) 49 Mb download

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Appendix IV

The Seven Tasks Of The Hebdomian Way

1.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {1} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful. {2}

2.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c)

cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable

sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route.

The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

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{1} Recommended translations with commentaries: (i) Copenhaver, Hermetica, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, Corpus Hermeticum, Eight Tractates, 2017, ISBN 978-1976452369

{2} The noetic Star Game is descried in *The Star Game And The Hebdomad*, https://sevenoxonians.wordpress.com/wp-content/uploads/2022/01/hebdomad-star-game-v3.pdf

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